

The Disciple

A Magazine for Unitarians and other Christian People.

Nemo Christianus, nisi discipulus.

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The World in Mourning.

SUCH is the heading under which one of the leading journals of France prints its sympathetic tribute to the memory of James Abram Garfield. Far beyond the range of English-speaking peoples, the admirable career, the transparent excellence, and the heroic patience of the American President have been appreciated with the deepest sense of loss and grief. Other powers have followed the fine example of our own good Queen; the traditions of the most conservative Courts have given way under the pressure of a universal sorrow, and princes now wear garments of sadness for one cradled in a log-hut, bred amid the hard necessities of manual labour, but pushed by his own steady effort and his own unfailing integrity to the topmost height of patriotic ambition, and recognised, throughout the too brief half-century of his life's toil, as emphatically the Man of Character, worthy to be ranked among the noblest and the bravest of the great and good. Garfield perished a martyr in the cause of Civil Reform, having boldly dared to grapple with an evil before which the most illustrious of his predecessors stood powerless. His dying couch, blessed and consoled by the simple religion of the New Testament, has revealed to a sorrow-stricken universe with what genuine piety and with what simple fortitude "sinks the righteous to his rest."

Unique among statesmen was this man. Never a professional politician; called from post to post, of increasing honour and increasing responsibility, as his powers and his virtues made themselves felt by his contemporaries; at length a spontaneous outburst of popular enthusiasm summoned him, while working for another, to become himself the successful candidate for the highest office to which a great people's united voice can raise a man. The fiery ordeal of election criticism, which spares no effort to discover reproach in the past of a public man, left his clear record spotless and unscathed. The assassin's shot went to the heart of party opponents as well as of political friends. One sentiment pervaded all minds—the best man among us is laid low. Never has mere genius, however exalted, achieved that full command of universal

reverence, or been bewailed, on its removal, with that reality of universal lamentation, which sterling goodness has elicited in these last sorrowing days.

The memory of President Garfield is a possession for us all. The firm Puritan stock of Old England, blended with the rich Huguenot sap of France, has never produced more excellent or more enduring fruit. Our children's children shall read of the cheerful early struggles, the manly self-mastery, the helpful and beautiful heroism of this man, and be the better for knowing that one such as he has lived, and conquered death. In young manhood, Garfield was betimes a preacher of righteousness in no creed-bound church; and, again, a teacher, open-eyed and open-souled, with store of wise knowledge to communicate to his class. But now his love of the right, his devotion to the truth, his reliance upon God, preach and teach with a tongue which cannot be silenced, and in a language which all may understand. The study of his career is an education, not for politicians alone, but for every soul that is called to face for itself the great life-problems of duty and religion.

Mighty is the touch of a common sorrow; far more potent, yea, far more beneficent in its influences, than a general joy. The lesson of Garfield's life will sink deep, engraven with keen strokes on the receptive heart of humanity by the iron pen of sorrow. Not fruitless is the sympathy evoked in his death. Those long, slow eighty days of a hero's suffering have worked in men's minds the permanent impression of a higher ideal of character. It shall not surely be, in this conspicuous instance of the withdrawal of the good, that "The righteous perisheth and no man layeth it to heart." Nay, rather do we feel that "he, being dead, yet speaketh."

"Let us teach the young," said an Italian minister of State, when a measure of education lay before his country's Parliament, "Let us teach our young people to have no fear, either of life or of death." Such fearlessness was Garfield's. Neither the difficulties of life here, nor the certainty of departure hence, affrighted or took him unawares. The first summons, and the last, found him alike resolved and ready.

He has given us a new name for conscience. "In all I do," he said, "I must have the approbation of James A. Garfield. It would be intolerable to be obliged to live always with a man of whom I could not approve." Thus did he bring his actions to the bar of a personal moral judgement. And we know that he lived ever with trusting faith in the presence of the Unseen Moral Judge. His piety was not the piety of phrase and sect, but of constant endeavour to do the Higher Will of One who to him was not merely the world's Great Ruler, but the gracious Father of all living souls. With all fidelity he had acted out the faith of Christ, enshrined in his heart. This was the strength of his nobility, the sustaining power of his patriotism, the restful consolation of his last weary hours. And thus to him the prayer was fully granted,

"That with the world, myself, and Thee,
I, ere I sleep, at peace may be."

A Country Minister's Thoughts on the Revised Translation of the New Testament.

IT is amusing to hear the different opinions expressed through the country respecting the recent Revision of the New Testament. Some are greatly pleased, because it has omitted as spurious the passage in one of the Epistles of John which speaks of "Three bearing record in Heaven," and alters two other texts which seemed to teach that Christ is God: and some, on the other hand, for the same reason, are disappointed, and in no sparing terms condemn it. Many find fault with the Revision because it has altered texts which they have looked upon as words dictated by the Spirit of God, and therefore not to be changed. The opinion is still held, more widely than is commonly thought, that not the words merely of the original text, but even the words of the commonly received English translation are inspired. A man above the average in intelligence, and an experienced seaman, told me, most seriously, a few days ago, pointing to a Bible lying on the table before us, that he believed every word in that book as the word of God. There are not a few who dislike the Revision because many of the passages of Scripture with which they were most familiar have been somewhat altered, and have lost the rhythm which characterised them. Objections, some reasonable, others unreasonable, are made; but one thing is plain, that the Revision, as lately issued from the press, is the result of the diligent and conscientious labours of men possessing the richest scholarship, and we may therefore accept it as the most faithful translation of the original, while the original text has been corrected according to the best means which were available. This is the great value of this Revision, and whether we like or dislike the alteration of certain texts, we should feel that here we have the best means which hitherto any English translation has afforded of knowing the mind of the sacred writers.

It seems strange that while, within a century, and in an age less favourable than the past two centuries for patient and careful study of Scripture, and with fewer helps, there should have been several revisions of Tindale's translation, as the Great Bible, the Geneva Version, the Bishops' Bible, and that now commonly in use and called, perhaps incorrectly, the Authorised Version, so long a period as two hundred and seventy years should have elapsed before a new revision should have been systematically undertaken; while through all that period, the ablest scholars had been giving their attention, and with remarkable success, to Biblical criticism. That the present Revision is complete and final, it would be absurd to think; but all should welcome it as an important aid to a better knowledge of those writings in which are embodied the great truths of our Christian faith.

While I frankly and gratefully acknowledge the value of this Revision, there are various points in which, it occurs to me, it fails to carry out the object at which the Revisionists aimed.

1. It will, I think, be generally admitted that all obsolete words, or words used in a sense now obsolete, should have been changed. The Revisionists have done so to a large extent; thus we have "carriages" altered to "baggage" (Acts xxi. 15); "prevent" altered to "precede" (1 Thes. iv. 15); and "conversation" in various places to "manner of life." But why not, for the same reason, change such words as "trow," "wist," "wot," and "ensample;" and especially why not remove the word "Ghost," and, in every place, render the original word, as in some places it is rendered, by the more intelligible word "Spirit?" There is no passage in which "Ghost" occurs, in which "Spirit" might not be correctly used, while obviously there are texts where the right translation is "Spirit," and where "Ghost" could not have been properly employed. Thus it would be very awkward to read in Mat. iii. 16: "He saw the Ghost of God descending like a dove," or in Eph. iv. 30 to read, "Grieve not the holy Ghost of God," or in Acts ii. 17, "I will pour out of my Ghost upon all flesh." The American Revisionists recommended that in all cases where "Ghost" occurred in the Authorised translation, "Spirit" should be substituted; and it is much to be regretted that their recommendation has not been adopted. "Ghost," except in articles of religion, and in religious writings, is limited now (as it certainly was not two centuries and a half ago), to a meaning entirely different from that which it possesses in the English Bible; and surely the plainest and most intelligible words should be employed to express the mind of the sacred writers, when the Gospel is for the use not merely of priests and scholars, but of the English-speaking world. There is but one argument in favour of retaining the use of "Ghost" in its obsolete sense: it suggests *personality*, and therefore some might desire to retain it: but I cannot think that the Revisionists could be influenced by so unworthy a reason.

2. The Revisionists retain the word "stature" in Mat. vi. 27, and Luke xii. 25, and thus make the Saviour ask which of those to whom he spoke, by any anxious thoughts or efforts, could add a foot and a half to his stature—an object certainly not generally to be desired; while evidently the whole train of the Saviour's argument points to men being unable, with all their worry and toil, to prolong their life even to a small extent. The word which in John ix. 23 is properly rendered "age," should here be translated "life;" thus the text entirely harmonises with the context.

3. I am surprised to find the word "guilty" retained in 1 Cor. xi. 27, and in James ii. 10, where it conveys either an erroneous meaning, or no meaning at all. No one can conceive what is meant by being "guilty of the body and blood of the Lord." I well remember that in early life I fancied something very terrible to be implied, but what, I could not know. The text, if truly rendered, teaches that by a hypocritical or heartless observance of the Lord's Supper, we treat with dishonour him whose death we commemorate: a truth which it is easy to understand, and most important to bear in mind. In the other text referred to, James is made to say that the

man who commits one sin is guilty of all sins : a statement which no sane mind can receive ; whereas he only declares that he who transgresses one commandment dishonours the authority by which all commandments are enjoined. There is, I admit, no one word in our language by which the original word could be rendered : but that is sometimes the case in translating any language ; and in such cases the use of several words should be employed to faithfully convey the meaning of the original.

4. I am not sure that in any passage in which the words "God the Father" occur, they are the correct rendering of the text. That expression suggests, to any one familiar with the creeds of Churches, two other expressions commonly following it : "God the Son," and "God the Holy Ghost ;" and the words are frequently read in religious services in such a manner, even by ministers who regard the Father as the only true God, that they suggest the two other persons of the Trinity. In such texts as Gal. i. 1, Eph. vi. 23, 2 Tim. i. 2, and Titus i. 4, no article precedes either the word translated "God" or the word translated "Father," and the words which, if literally rendered, would be un-English, should be translated either "the God and Father," or "our God and Father," or "the Divine Father."

5. I have no doubt that the Revisionists, in Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood," rendered the passage agreeably to the reading which they believed to be the most correct ; but there was evidence enough, as in the margin they admit, to support the reading, "Church of the Lord" : it is that which the American Committee agree in recommending ; and the whole tenour of the Scripture supports it. We nowhere else find the expression "blood of God," while "the blood of Christ" occurs more than once, and the death of Christ is kept prominently before us in the New Testament narrative.

6. The objection most generally felt to the Revised Translation has reference to the Lord's Prayer as recorded by Matthew and by Luke. I can understand how any change in the language of a prayer, hallowed by the earliest associations, and repeated habitually, must be unwelcome ; nevertheless we must desire to have the prayer which was dictated by the Saviour, in as correct a form as possible. The doxology at the close in Matthew's record is expunged. We can easily understand how such a passage might be interpolated, not in order to carry out the views of an individual copyist, or of a party, but to add to the prayer a common ascription that may have concluded many of the prayers which the piety of the early disciples composed to help them and their fellow-believers in their devotions. That doxology is in beautiful harmony with all that our Lord taught ; for everywhere he teaches that our Father in Heaven is the source of all power, and he seeks to lift the hearts of all to Him, and to advance His kingdom, and promote His glory. The apparently mutilated form in which the Revisionists present to us this prayer in Luke's Gospel is at first very disappointing, and I do not wonder that some, in perusing it, turn away dissatisfied, and condemn the

whole work ; but they should bear in mind that the Revisionists, honestly doing their work, must be guided by the original Scripture as nearly as they can know it ; and that they cannot revise to please the public, or to gratify a party. But the briefer form in which the prayer appears in the Revised Gospel of Luke has nothing in it essentially different from the fuller form ; and we may fairly gather from the two records, that our Lord meant, not to dictate precise language in which to embody our devout sentiments, but to dictate the tenour of our thoughts and aspirations in prayer, and to guide us in our devotions. The change from “lead” to “bring” in one of the petitions is perhaps justified by the original word, but there is more lost than gained by such a correction : the alteration comes awkwardly to all, familiar as they have been with the words of the prayer ; and few will see much difference between being led, and being brought, into temptation. I cannot but think that “the evil one” is a most unhappy alteration in this prayer. It is quite true that the words may be thus correctly rendered ; but it is not less correct to translate them by “evil” or “that which is evil.” There is nothing to determine that the article before the adjective is masculine, and not neuter ; and we may as well translate the words here by “evil” or “that which is evil,” as in Rom. xii. 9 we render similar words “that which is evil.” No new argument is thus afforded for the personality of the devil. Our Lord speaks again and again of Satan as a person. Whether he, in such language, simply personifies sin, or means us to believe in a being who is the source of evil and the father of lies, has been and must continue to be, a question hard to decide. That there is much evil, no one will doubt, and to be delivered from it, should be the earnest, constant prayer of all the faithful disciples of Christ.

Other passages in our Revised Translation are open to criticism : many of them have been criticised in various newspapers and periodicals. No one expected that this work of revision, undertaken in a right spirit, and with no party or sectarian aim, should be perfect ; as no one supposed that the revisers, any more than their predecessors in the reign of King James, were inspired : but there is much ground for thankfulness that so much has been done to render a good translation better, and to place before the world the results of the ripest scholarship, applied to the revision of the English translation of the New Testament.

The Palestine of the New Testament.

WE must tear ourselves from Judea, however tempted to linger on its land and its histories. We would willingly be there, on the slopes of Olivet, and under the shades of its venerable trees. We would dip our feet in the brook Kedron, and walk in the garden of Gethsemane. We would reverently tread Calvary, and then go to

the rock-hewn sepulchre at its foot. We would walk the threescore furlongs to Emmaus and thence return to the carefully locked upper room in Jerusalem, and in rapt vision behold our Lord shewing there his hands and his feet. This may not be, but we can read, we can meditate, we can look forward; and the words, the soothing, the undying words, can yet salute our ears—"Peace be unto you."

THE PERÆA.

The fourth and remaining division of Palestine is not known by the name of Peræa in the New Testament. The word in itself means, simply, *the Beyond*, and is expressive of the eastern or further side of the Jordan. The country eastward to the course of that river contained within its boundries the ancient inheritance of the tribes of Gad and Reuben, with that of half the tribe of Manasseh.

The limits of the Peræa were never very strictly confined, and it is impossible to say, with exactness, what they were in the time of our Lord. Thus it is doubtful whether Trachonitis, Iturea, and Abilene (Luke iii. 1) formed a part of Palestine at all, though frequently mentioned with the Peræa. Under the reign of the emperor Tiberius, Lysanias is named as tetrarch of Abilene; but of him we have no record. This, however, cannot be said of Philip, who governed Trachonitis and Iturea. He was a younger son of Herod the Great, and, as such, brother to Herod Antipas, who is known as King of Galilee. The tetrarch Philip must not be confounded with Philip, the husband of Herodias; who, though likewise a son of Herod, was disinherited by that despot, and never filled any public station. Philip the tetrarch, who also ruled over Peræa proper, was of a better disposition than the other members of his family, and ruled with justice and clemency. Our Lord frequently retired to his dominions, especially to Batanea, just opposite to Galilee on the eastern side of the Lake, where he was perfectly safe from the capricious tyranny of Herod, and the more secret machinations of the Pharisees.

Here, in a thinly populated, and somewhat wild country, Jesus had leisure for solitude, as well as to address, undisturbed, his more immediate followers, and occasionally others, who, attracted by his miracles and teachings, came to him from the other side. Here he fed the five thousand, and again the four thousand, with the loaves and fishes, that they might not, on their return, faint by the way; and here, on one of the mountains overhanging the lake, he spent a night in prayer, perhaps more than once, for immediately after the meal so miraculously supplied, "he departed again into a mountain himself alone." His eye was on his faithful disciples, struggling on the lake amidst storm and rain; and then he came down to the troubled waters, walking on them, and cheering his friends with the words, so wonderful, so thrilling, and at the same time so consoling: "It is I, be not afraid!" Words for all times and for all places; words such as never before man spake, yet spoken through the lips of Jesus to every son of Adam.

Both Trachonitis and Iturea were rocky cantons, as indeed the name Trachonitis imports, being synonymous with "rough and craggy," a region for goats. These two districts, with Abilene, were near to Lebanon, and also to Mount Hermon, both celebrated in the Old Testament. The three together frequently went under the general name of Auranitis. There was another division, around the east and south coasts of the Lake of Galilee, called Decapolis, or the "ten cities." Magdala, where was born Mary Magdalene, was one of these; Dalmanutha was another; but we have no certainty respecting the remaining eight. One of them, perhaps, was Gadara, which, with a neighbouring town, Gergesa, was in the country of the Gadarenes, in which the madness of the demoniacs was transferred, at our Lord's command, to the herd of swine; a just punishment on selfish and unpatriotic people, who, for the sake of gain, disobeyed both divine and human law.

Chorazin, and Bethsaida or Julias, the scenes of mighty works, but the inhabitants of which were hardened in unbelief, were in the Peræa; and so was Bethabara, one of the towns on the Jordan near which, according to the reading of the Authorised Version, John baptised. Bethabara means the "house of passage," for the Jordan has fords at various places, by which it may be crossed. One of these fords was here. It was through the southern part of the Peræa, and not far from the Jordan, that the army of Herod marched, on their way to do battle with Herod's father-in-law, Aretas, a petty king of Arabia. These were the soldiers, Jews, probably, with some sense of religion, who came to the preaching of John, and to whom he gave the advice, so very necessary at that time, and so very characteristic of the age, to do violence to none, and to be content with their pay. It is remarkable that he does not say a word as to the unlawfulness of the military profession in itself.

Continuing southward the course of the Jordan on the eastern side, we come to the Dead Sea, in whose sullen waters this river disappears. The Peræa may be considered as extending all along its borders, without any proper line of demarcation. But we will stop at Machærus, on the north shore of the Dead Sea. To us, this place is of great interest, as being the place of Herod Antipas, a strongly fortified place of great extent and magnificence, and containing, as nearly all such buildings did, vaulted prisons and gloomy dungeons, for those who were so unfortunate as to offend the haughty and irresponsible lord of the territory. It was in the fortress of Machærus that Herod kept his birth-day, feasting the chief men of his court; whilst Salome, the daughter of Herodias danced before him, an act whose condescension we can hardly appreciate in the same sense in which it was viewed in connection with the manners of the period.

JORDAN.

Palestine can scarcely be called a "land of rivers," though many small streams watered it in all its parts. The Jordan was the main river, running through the whole length of the land from north to

south for about 130 miles. It is in some places a tolerably broad and always a rapid stream, annually overflowing its banks, as is recorded by the Book of Joshua. After running through the lake of Galilee, similarly to the Rhine through the lake of Geneva, the Jordan takes its course across what is known as the plain of Jericho, and finally falls into the Dead Sea, a large collection of waters which has borne several names, such as Lake Asphaltites, the Sea of Sodom, and the Salt Sea.

THE DEAD SEA.

This is, on some accounts, the most remarkable lake in the world, and has always had melancholy associations, as well as a terrific origin. Its size has been variously estimated, some travellers making it more than seventy miles long, others scarcely half that dimension. If we take fifty as the average length assigned, we shall probably be not far from the mark. Its breadth is by no means in proportion to the length. We would borrow some description of the Dead Sea and the surrounding country from Sir Walter Scott, no man having ever described natural scenery better. In his *Tales of the Crusaders*, he introduces a Knight of the Red Cross, "who had left his distant northern home, and joined the hero of the crusaders in Palestine." He was heavily armed, in the fashion of the times, and at a slow pace was urging his powerful war-horse, near to the confluence of the Jordan with the lake, under a burning sun, and across a dry sandy plain, where nothing verdant appeared to gladden the sight. Thus, in the beautiful language of the story, he is placed before us :

"The warlike pilgrim had toiled among the cliffs and precipices during the earlier part of the morning ; more lately, issuing from those rocky and dangerous defiles, he had entered upon that great plain, where the accursed cities provoked, in ancient days, the direct and dreadful vengeance of the Omnipotent ; the toil, the thirst, the dangers of the way, were forgotten, as the traveller recalled the fearful catastrophe, which had converted into an arid and dismal wilderness the fair and fertile valley of Siddim, once well watered, even as the garden of the Lord, now a parched and blighted waste, condemned to eternal sterility.

"Crossing himself as he viewed the dark mass of rolling waters, in colour, as in quality, unlike those of every other lake, the traveller shuddered as he remembered, that beneath these sluggish waves lay the once proud cities of the plain, whose grave was dug by the thunder of the heavens, or the eruption of subterraneous fire, and whose remains were hid even by that sea which holds no living fish in its bosom, bears no skiff on its surface, and, as if its own dreadful bed were the only fit receptacle for its sullen waters, sends not, like other lakes, a tribute to the ocean. The whole land around, as in the days of Moses, was 'brimstone and salt;' it is not sown nor beareth any grass thereon ; the land as well as the lake might be termed dead, as producing nothing having resemblance to vegetation, and even the very air was entirely devoid of its ordinary winged inhabitants, deterred probably by the odour of bitumen and sulphur

which the burning sun exhaled from the waters of the lake, in steaming clouds, frequently assuming the appearance of waterspouts. Masses of the slimy and sulphureous substance called naphtha, which floated idly on the sluggish and sullen waves, supplied those rolling clouds with new vapours, and seemed to give awful testimony to the truth of the Mosaic history."

With this exquisitely graphic delineation, by the Shakspeare of modern days, we may fitly conclude; for, as the sage Armado remarks, "The words of Mercury are harsh, after the songs of Apollo."

A Sunday Abroad.

WE had been wandering for a month amid the glories of the Bernese Oberland, and had come down to the beautiful Lake of Lucerne, with the intention of resting for a week before starting on our homeward journey; but we were foiled in our plan by the great heat of this exceptionally hot summer, and were again compelled to take refuge among the mountains. Before we left England, some friends had told us that, if we had a week to spare, we should find Engelberg a charming retreat; so, when the lowlands proved unbearably hot, we determined to make a voyage of discovery among the highlands.

The heavy thunder rain was coming down in torrents, as we left the steamer, and the mountains of Lucerne were shrouded in thick clouds, so there seemed nothing to tempt us to remain on the shores of Switzerland's loveliest Lake. However, shortly after we had started in a comfortable, but old-world carriage from Beckenried, the clouds began to break and roll away, the far-famed Rigi and grand old Pilatus shook off their night-caps, and we had every prospect of a delightful drive. And truly delightful it was; as far as Stanz the road winds along the shores of the Lake, which was just beginning to smile after the storm. From Stanz our route follows a gradually narrowing valley of rare beauty and grandeur, down which the Aa, swollen by the rain and the rapidly melting snows, was rushing and roaring with impetuous fury. The sides of the valley are richly wooded, from the bed of the torrent to the crests of the lower hills, while above and beyond tower snow-kept mountains, which add their grandeur to the beauty of the scene below, where mosses, ferns, and flowers grow in wild profusion. Innumerable waterfalls come rushing down the mountainsides to join the Aa in its course to the Lake, and, as the windings of the road led us ever higher, the scenery became wilder and more Alpine, until, at last, after a glorious drive of about four hours, a sudden bend in the road revealed the head of the valley of the Aa, with the unpicturesque village of Engelberg, nestling at the foot of the mountain of that name, the Spannhörner and the mighty Titlis.

The Roman Catholic Church of the middle ages chose this splendid amphitheatre as the seat of one of the richest monasteries in

Switzerland, a Benedictine foundation dating from 1120, and now in the charge of an abbot and about nineteen monks. But amid a wealth of natural beauty, the church of the middle ages has bequeathed us an eye-sore in the shape of architectural ugliness. The monastic buildings form a long, low, white-washed quadrangle, outside and adjoining which is a very large and, externally at least, equally unsightly church. We were told that the schools were excellent, and well attended by the children of the hardy and active mountaineers ; the library was a very fine one, until pillaged by the French in 1798 ; and the monastic cellars are reported to be well filled with cheese, an important source of wealth to the monks. We did not on our arrival see more than the bare, whitewashed exterior of the monastery ; being more inclined to ramble among the mountains, than to pay the monks a visit. But the second day of our stay at Engelberg was a Sunday, and we determined to attend High Mass at 9 a.m.

We reached the church at 8.45, but even then found that numbers of the peasants were standing round the doors, and that no seats were to be had. Some of us remained near the entrance, but the present writer, desirous to see and hear as much as possible, elbowed a way through the crowd, and at last found a hard seat on a narrow ledge, intended for kneeling only, but sufficiently near the pulpit for hearing the preacher well, and with a good view of the High Altar and the officiating priests. The church is a large building, capable of holding, we should think, some 1,500 or 1,800 people ; it has no pretension to architectural beauty, though it is far more sightly inside than out. Long galleries, for the use of the monks, extend down each side, while some stained glass, and some paintings, mostly modern, take off from the bareness of the edifice. The whole of the building was filled, save the galleries, by a most attentive and interesting congregation. The men are a fine, hardy, intelligent-looking race ; they seemed more devotional in manner, and to attend the services in larger numbers, than in most parts of Catholic Switzerland. The women are, as a rule, rather small, and, with constant hard work and exposure, early lose any trace of beauty they may have possessed. Their Sunday dress is very striking : the stiff Swiss bodices often of velvet or silk, richly embroidered on the front, and ornamented with long silver chains ; the large, spotlessly white cambric sleeves, and the heavy earrings and necklets, are common to many parts of the country, but the head-gear is peculiar to the district. The hair itself is drawn back in a most unbecoming manner, and is interplaited with either white ribbon or calico, so as to form a large coil at the back of the head, through which coil an immense pin, highly ornamented, or else a large silver slide, is passed ; above this most of the women wear long wreaths of artificial flowers, which makes their side of the church look as if a number of brides had assembled.

But to return to the service. When we entered the sacred edifice, a pleasant-looking priest was in the pulpit, preaching vigorously in Swiss German, which was, at times, rather difficult to

understand, at least until one seized the thread of his discourse. This, we soon discovered, was on the sacred office of the priesthood ; on its sole right to stand between God and man, to forgive sins ; in short, to be God's interpreter to man. We were afterwards told that

priest had been ordained that morning, and this doubtless gave the heme for the good man's homily. We know not how long he had een preaching, but the sermon closed about twenty minutes after our arrival. Then the celebration of High Mass began, with the usual blessing from the chief priest, who sprinkled us all, right and left, with holy water. The instrumental music was, on the whole, very impressive ; one of the monks plays the violin remarkably well, and the organ is rich in tone. Soon after the service commenced, we noticed a priest conducting a separate service in a side chapel, dedicated to S. Benedict, and exhibiting a sacred relic for the devotion of the faithful. Whilst Mass was going on, many of the men left their seats and went, in single file, past this priest, who offered each the relic, in the form of a gilt paten, to kiss, wiping it carefully with fine cambric after each osculation. When the men had finished, the women also followed in rotation, but I noticed that the priest only waved the paten gracefully as each woman passed, and that no woman was permitted to kiss it. Finally, when all had again taken their seats, and the service at the side chapel was over, an attendant acolyte poured water into the silver chalice, at three separate times, to rinse it, the priest drinking off the rinsings, with much apparent fervour.

During the elevation of the Host at the High Altar, the attitude of the whole congregation was most devotional, and the music was strikingly sweet and solemn. Before Mass was over, during the Offertory prayers, a table, on which was placed a huge gilt salver, was moved into the centre of the choir, just above the steps, after which the men, and the women, who wished to contribute their mite, went up in rotation from all parts of the church, returning through one of the side chapels. A bride, with her three or four attendant bridesmaids, had been kneeling on the steps leading to the High Altar during the whole celebration ; we say bride, but presumably she was a candidate for some religious order, though no one, whether Catholic or Protestant, whom we asked, could explain the apparition.

The service was nearly over when we left the church, in search of our friends, who had found the heat and constant standing too trying, and who, perhaps, cared less than we to watch the way in which these simple people perform their Sabbath devotions. At home, in the midst of the more complex civilization and the worry and press of our modern life, we are accustomed to the plain and unpretending services of our Nonconformist Churches, while here, amid the grand mountains of Switzerland, among a people who lead the hardest, most primitive, and almost austere simple lives, we come face to face with one of the most complex, elaborate, and ritualistic forms of worship. Amid the free mountain air of this part of Switzerland, free thought has not yet found a home, and we have the anomaly of

a system of social and political freedom united with an almost complete religious bondage.

On leaving the church we wandered through the graveyard, where some exquisite specimens of marble carving mark the last earthly resting places of those brave Swiss. The peasantry here have a hard struggle for life : it is true that a bright warm summer now brings crowds of foreigners into their Alpine valley, and that money, for the nonce, flows pretty freely into some of their pockets, but the winters are very severe, and the battle with the elements is often long and fierce. This recent influx of visitors, too, is not without its drawbacks ; for the sake of temporary gain, and temptingly high pay, some of these simple folk are giving up their own small holdings of land, and are becoming the hired dependents of others, instead of remaining their own masters, and tilling their own plot of land, which has probably come down to them for generations, from father to son. If this continue and develope to any great extent, the consequences will, in time, become serious ; one by one the small holdings will fall into the hands of the larger land owners, and instead of each man, as formerly, being his own master, and taking a keen interest in the prosperity and productive power of his few square yards of land, we may have a repetition of the difficulties now causing so much trouble in England and Ireland.

We joined our companions in the hotel grounds, and the rest of our Sunday was spent in very un-sabbatarian fashion. We had a beautiful walk down the valley before dinner, after which there seemed a Babel on the terrace of the Sonnenberg : the French were very busy, with the excitement of croquet : the Germans were deep in their favourite game of Kegel ; while below, on the shooting ground, the Swiss were having their Sunday "Schützen-fest," and, in the midst of all this commotion, the few English were trying in vain to find a quiet corner. Perhaps it is very heterodox, but we could not help feeling that even in the method of spending our Sunday, we islanders may have something to learn from our foreign neighbours, without going to their extremes. Is it not better, after all, to spend the afternoon joyously, than to go to sleep over the "Sunday book" or to grumble incessantly at the dreariness of the day, or, as among our poorer classes, to pass a large part of it in the public-house ? Probably the Great Teacher, who walked in the corn-fields, and declared that the Sabbath was made for man, not man for the Sabbath, would prefer the innocent gaiety and enjoyment of our foreign friends, to the long faces and listless hands, to say nothing of the reeling step and drunken brawl, too often found in our island home.

A glorious day ended in a magnificent night, and as we wandered along the valley, hemmed in on every side by giants covered with white snow, and gazed up to the heavens, whence the stars shone in unclouded brilliancy, our hearts went forth in silent thankfulness to Him who has showered such beauty on this fair earth, and thereby seeks to raise our thoughts to Himself, the mighty Author of all this "wondrous frame."

Congregational Memoirs—Templepatrick.

IX.

THE bounds of the Congregation of Templepatrick, in the days of which we are now speaking, do not seem to have been very accurately defined. Indeed congregational bounds, not being territorial, are always indistinct. At one time this congregation is said to have comprised (in addition to the parish from which it takes its name) the parishes, or districts, of Ballylinney, Ballywalter, and even, for a short period, Ballyclare. But about this time the last-named parish seems to have got a minister of its own. Under date February, 1647, we read in the old Templepatrick Session-Book :

“James Lindsay is appointed Ruling Elder to go to the Presbytery at Carrickfergus, and William Shaw is appointed likewise to go to the Presbytery, to shew the Session’s mind concerning the fringes of Ballyclare, in their adjoiment to the Session of Templepatrick.”

This shews, we think, that Ballyclare had now got a separate congregational existence. It also shews that the Session of Templepatrick were very anxious that the people of Ballyclare, in leaving them, should not be allowed to take with them any part of the congregation of Templepatrick.

Having thus lost Ballyclare, the Session of Templepatrick seem to have conceived the idea of making up for that loss, by annexing to themselves the other neighbouring parish of Donegore. The people of this latter parish were probably for some time without a minister of their own, after the death of their first minister, Andrew Stewart, who died very shortly after attending the funeral of Mr. Welsh of Templepatrick. Under these circumstances the Donegore people seem to have worshiped for a time in Templepatrick, whose Session were so anxious to retain them, that, in the rebuilding of their church (on which they were then engaged) they proposed to allot the one-half of the edifice to the people of Donegore, as appears from the following entry in the old Session-Book of Templepatrick :

“JUNE 1, 1647.—Ane division of the church being made, it is ordered that the south side of the church shall be for the seats of the people of the yond [or farther] side of the Water [*i.e.*, the people of Donegore, who lived on the north side of the Six-Mile-Water], and the north side [of the church] for this side of the Water [*i.e.*, for the people of Templepatrick, who lived on the south side of the Six-Mile-Water].

But even when making this proposal, the Session of Templepatrick seem to have feared that Donegore would serve them as Ballyclare had done, and set up for itself, for to the above proposal, they annexed the following proviso :

“That if the yond side of the Water be removed by authority [*i.e.*, by the Presbytery] from this parish, then they are either to have payment for their seats by the advice of the Session as they shall think them worth, or else liberty to carry them away.”

Eventually the people of Donegore would not amalgamate with the people of Templepatrick. They wanted a church and a minister

of their own. This appears from the following entry in the Templepatrick Session-Book :

"FEB. 22, 1648.—The Session having given public advertisement to the people of the yond side of the Water that they should embrace the Act made the first of June last past, wherein it was concluded that they should have the south side of the church, they engaging the Session to build the side walls from one end of the church unto the other ; they not compearing according to the day given them, the Session is therefore free from their former Act, and may dispose of that side as of the other, as if the Act had never been made."

With this declinature on the part of Donegore, the Session of Templepatrick seem to have been as little satisfied as they were with similar conduct on the part of Ballyclare. They even appear to have made some sort of remonstrance to the Presbytery against the proposed resuscitation of Donegore as a separate congregation ; for on

"MAY 9, 1648, Gilbert M'Neilly is chosen Ruling Elder to the Presbytery at Carrickfergus to deliver the Session's mind in writing to the Presbytery anent the call of ane minister to the north side of the Water."

But their remonstrance was of no avail. Donegore got what it wanted, a minister of its own ; and Templepatrick lost what did not belong to it, the parish of Donegore. "The Water" (*i.e.*, the Six-Mile-Water) henceforth divided the two congregations ; for in 1655 we find the Presbytery speaking of "the south side of the Water" as being "Mr. Kennedy's only charge now."

The people of Templepatrick being thus left to build, or re-build their church for themselves, set about the work in good earnest. Persons were appointed to go through the different districts of the parish, to collect money for the purpose ; and, in addition to pecuniary contributions, the people seem to have given the work of man and horse to draw the materials for the building. The structure which was then erected may be said to have been almost entirely a new one. The church, by which it was preceded on the same site, had probably been destroyed in the wars of 1641 ; and in 1646 there seems to have been nothing left of it but the bare basement walls. It had therefore to be rebuilt from the foundation. It stood at some distance from the present meeting-house (which was built in 1780), and it was nearer the grave-yard of Templepatrick than is the present house.

As to the building itself, we learn from the old Session-Book, that it had a "loft" or gallery ; that it was ceiled ; and that the two doors which had previously been in the side walls were removed to the two gables. It was also furnished with a bell ; but whether this was a regular church bell, suspended in a belfry, or only a hand bell, which the beadle was to ring through the town, before the time appointed for public worship (as was done in some Presbyterian congregations within the memory of persons still living) does not appear. The probability is that the bell in Templepatrick was a fixture.

In seating the new church, the method adopted was somewhat singular. Every man was allowed, or indeed we should perhaps rather say was required, to "build" his own seat for himself, on space assigned to him by the Session for that purpose. Nothing is said in the old Session-Book about any uniformity of structure being required of the

several "builders," and we fear that the result of this curious plan of seating a church must have been such as would have harrowed the soul of a modern ecclesiastical architect, who will scarcely tolerate seats of any kind in a church, and to whom "pews" are an abomination. What must the seats in Templepatrick Meeting-house have been, when every man "built" his own! The effect must have been striking, although perhaps somewhat incongruous, or even grotesque.

"What will he do with it?"

THERE is good Biblical sanction for such a question, even if there be no precise exhortation towards the putting forth of similar queries. As the Bible has many "sorts and conditions" of men figuring in its pages, it is little wonder that the man curiously interested in what is to become of his neighbour secures a place in the record. Peter's concern, however, about his fellow-disciple John (the instance whereto we refer) does not appear to have been encouraged by that Authority to whom the question "Lord, and what shall this man do?" was put, if indeed it was not distinctly blamed. And possibly much of this surmising tendency, the wonder how others will behave in new conditions of life, may well be spared. Society, like Peter, largely indulges curiosity; but, unlike that prominent Apostle, does not always get the fitting answer to its vagrant interrogations.

What will they do with it? is the way wherein the question seems at present to be put by many of our friends, as they read of one of our churches in Birmingham realising £32,000 by the sale of their ground and buildings. Nor are some content simply to take note of the fact, and await the issue. They send advice, as to what disposal should be made of the funds. They let us know what they would do with it, or at least, what they say they would. How pleasant it must be, in the day of prosperity, to have such testimonies of zeal for human welfare. How enviable must any society, or any person be, who, having enough to do to consider well what course should be adopted, finds others taking all the trouble and responsibility of the decision. And how admirably adapted to the dissemination of friendly views on the situation the penny post and the newspapers prove. People are at times scarce thankful enough for the blessings they enjoy. And there are who would even make it a vexation that neighbours do not mind their own business.

What would you have, possessors of sudden wealth, prizewinners in the lottery of life? Do you think you can get away into some quiet corner, like as the chicken seeks to do, with larger morsel than usual in its beak; would you escape, as that chicken cannot escape, the eager accompaniment of other "commoners" of the fowl-yard, hastening on to see to the fit, proper, and entire disposal of that good morsel? Must we not aid and abet you to the utmost of our

power? Should we not join in the delight of saying, as if joint proprietors, "Let this be built; let that be endowed," &c. We assuredly admit, that if you had been called upon to pay £32,000 instead of to receive it, you would have been left to your own devices to raise that amount. Prospective payment would have thrown a chill upon this "noble rage" of showing you how to spend; and none would have come forward to tender counsel, lest he should be asked to put his hand in his pocket, and contribute solid aid. So you see the cases are "wide as the world" asunder. And you need not discredit our solicitude, because it is exerted on your behalf. Should you desire to be rid of such gratuitous busybodies, to hear no more voices of the crowd urging you to adopt this, that, or the other scheme, the remedy is the easiest possible. Refuse compensation for your property: return the £32,000; and you will be at peace.

What will he do with it? asks the observant man, as he reads the various criticisms which one and another popular preacher has passed upon the Revised Version lately issued. Here is a work embodying an enormous amount of scrupulous painstaking. Phrases have been most diligently studied; words carefully compared; minutiae vigorously weighed; and the language of Scripture dealt with as if a syllable short of the safe amount, or a word too vigorous, might be fatal. What will be its reception at the hands of the Rev. Plausible Patterly? Will he suit to new associations his well-worn ideas of the Divine Word, and allow room for different interpretations, fresher meanings, other hints than those inspired in him by the words of the Authorised Version? And will he encourage his audiences to "read mark, learn, and inwardly digest" those important passages which have had to be restored to something of the original sense; or those striking omissions which show that texts and MSS. have had a growth as well as doctrines, and that human minds do shape what human ears have heard, so that there is no power of infallibly remaining the same, for aught that is in the hands of men? The Rev. Dr. Blare, not he of the Rhetoric (good old friend) but he of the quack-trick, brings forth the rumblings of his wrath, in stage denunciations, to scout the impiety of all change. What would you have, loud-lunged trombone-player, seeking to pre-echo the trump of doom? Your doom is sealed by the Version, if you will have none of it. The very errand-boys and seamstresses will now understand what you are at. Your forte is to tell them nothing either true or anew, but merely what you have been used to do. Would you indeed avoid the necessity of having to make further acquaintance with Truth; and prevent the trouble of having to compare spiritual things with spiritual? Would you keep the thoughts of your people from going beyond you? Would you hold back from them any better supply of wisdom than what has done for yourself in the past? Would you put an end to new translations and revisions, to other texts and changed figures of speech? The remedy is at hand, if you dare apply it. Cease to denounce the Church of Rome. Copy its methods of obscurity; abandon the day of Protestantism, and the

light of the goodness of God, for inventions produced in the dark ages. Then clearly and distinctly you can announce to the people that they are to commit their thinking into your possession, and that you are to them in place of their conscience ; your theories in place of their religion, and your fiat in place of the command of their God.

- What will he do with it? is in politics the question of the average Irish farm tenant in reference to the Land Act of 1881. A whole Parliamentary Session has been devoted to the elaboration of this *modus vivendi*. The very peace and progress of the Constitution were put in the balance ; and amidst the defections of valued names, and the threatenings of malevolent powers, there was inscribed upon the Statute Book what has been called a charter for the tiller of Irish soil. He had been systematically kept in rags and dirt. His toil was designedly turned against himself, and the old *sic vos non vobis* was never anywhere more tearfully illustrated than in the cottier's cabins, where Irish landlords and agents brought fear and trembling. Will a Land Court rent, and a fifteen years lease thereat, tend to assuage the waters of affliction? Will "live and let live" be the order of the day ; shots from behind hedges going out of vogue, and landlords becoming disposed to think they have souls to save? What will he do with it? Can he be called off by his voluble demagogues, in pursuit of their bespangled visions of the day when every young Pat and Bridget is to come into the world with silver spoon in mouth, and with real estate, consisting of the fifth part of a ridge of potatoes, to assist the child to grow to maturity? Or will he sensibly make the best of it, by carefully increasing his proportion of ownership in the soil, till he makes the landlord a sleeping partner, and finally buys him out, consigning the Irish dog-in-the-manger to the list of extinct species? What would you have, minimizers of this important concession and substantial boon, who spare not your ungrateful mention of the great Gladstone's name, a name standing not simply for the transcendent abilities of one man, but representing the collective energies, the high hopes, the noble enthusiasm, and self-sacrificing patriotism of a thousand, yes, tens and tens of thousands, of well-read, sound-thinking, law-abiding, God-fearing citizens, who will see right done—what would you have, that you mock as if nothing had been done? Would you in truth have your country become a land to which scorn shall not point the finger ; a land in which poverty shall not be rampant, because all its able-bodied shall win employment ; a land wherein bigotry shall not be propagated, for its provinces shall seek one another's peace ; a land wherein the Father of all shall be adored, for its men of learning teach His will, and its buyers and sellers eschew deceit, and practise the honesty of neighbours? Would you that we did thrive? The remedy is not far off, that one should say who will ascend up to the founts of government, and bring success to labour ; who will go into the depths of the future and promise us ease! Hold your tongues from uproar, and the clamorous reproach of swelling nonsense. Increase you by patience and open-eyed toil the class of the industrious. The beam in your eye is patent to every one but

the stone-blind. The frenzy of declamation is no index of its justice, nor the eloquence of an orator, the measure of the wisdom of those who listen to him. The power of your invective enormously exceeds your skill in winning daily bread. Truth is never so much injured as by him who disputes the word of wisdom. And if you want to gain conviction of the world to your side, make your side a decent one to stand by, and you will never lack friends and supporters.

What will he do with it? we may now ask the native, concerning that important article pressed upon his notice, home manufacture. It is the question of trade. There are arising in the land those who know not the Joseph who introduced corn, and enabled millions of people to fill themselves with cheap loaves. Reciprocity, fair trade, are advocated, where the old glory of unmitigated protection failed to ensnare the mind. And we have professed friends of the operative, and of the agriculturalist, not stirring them up to keep pace with foreign competition, to rival the French, the Belgian, and the American producer, but trying to persuade our workers that they cannot have export of fabrics, unless Government prohibit import of manufactured goods. And in this our island behold in a few quarters the curious revival of an old demand, which, in place during the times of Swift and of Berkeley, now can have no countenance from persons of sense. "No Irish need apply" is to be kept in countenance by "No English stuffs worn." We are friendly to every attempt to encourage the development of Irish industry. We would that woollen were as extensively wrought in the South, as linen is in the North. But what would you have, homely witted imitators of Procrustes, to whom nothing is proper in the way of commerce and interchange of commodities, but only that every country should buy nothing and sell everything; and all lands be equal in this, that they are all self-supporting? If the ocean which Providence has poured around our habitations be so much to your taste, and the ships wherein He enables man to bring the ends of the earth into direct connection so little to your mind; if the savage, free from all civilized needs, be your type of manhood; if the saint and the sage, who cannot do without what comes to them from Palestine, from Greece, from Rome, and from Germany be your aversion; then take to the billows of the deep by all means, become habitants of the sea caves, and you will be home consumers and home consumed. You know not as yet what it is to be *a man*, and say, *nihil humani alienum a me*.

Hezekiah Goodenough's Sunday Morning Soliloquy.

HEZEKIAH GOODENOUGH was a short, slender man, well advanced in years. His countenance was deeply furrowed and severely weather-beaten, and it was evident at a glance, that his path thus far, had not been strewn with roses. Hezekiah's face was not

clean shaven—indeed we fear from its stubbly appearance, that that operation was performed not with razor, but scissors—and his hair was not often combed; but when it was, it was combed straight down from the crown all round, and usually left in that singular condition. He had also a habit of awkwardly tying his neckcloth, of raising one side of his waistcoat above the other, and slipping the buttons into the wrong button-holes, and of loosely fastening his big, strong boots, which naturally gave him an unfinished and rather rough and uncouth appearance. But on Sundays, at least when he went to “meeting,” his attire was not so striking. Possibly on those somewhat rare occasions, his loving spouse kindly lent a hand in the arrangement of his toilet.

Mr. Goodenough was a farmer with many acres to cultivate, and only a small balance at the banker’s to draw upon; hence deficiencies in the way of agricultural implements had to be supplied as effectually as possible by extra endeavours on the part of himself and family. But though he had to bear a world of anxiety unknown to his neighbours, he could, when a friend called to see him, be cheery, chatty, and even tuneful, for though in musical parlance he had no voice, yet he could make his fiddle “speak.” And he was a theologian, too, in his way—a good old-fashioned one—and delighted in a little friendly controversy. Such matters as whether Aaron’s beard was straight or curled, whether Lot’s wife was transformed into a pillar of common, or rock salt, were interesting and knotty points to Hezekiah. But he did not content himself with discussing such subjects as these only. The lines of demarcation between Protestantism and Roman Catholicism were, to his theological eye, very decided indeed, and he had no difficulty in stating who was at a safe and consistent distance, and who was in dangerous proximity to them. He was also greatly interested in the revision of the Scriptures. For years, he was in a state of curious anxiety respecting the New Version. Speak to him whenever one would, something respecting the Scriptural Revision then in progress was sure to escape him; and he was so convinced of the reasonableness, the scripturalness, and truthfulness of the principles of Unitarianism, that he was satisfied in his own mind, if the revisers only did their duty according to their consciences, the New Version when it did appear, could not fail to be other than a Unitarian Version.

Hezekiah’s favourite controversial points were the Trinity and Natural Depravity. The Trinity, he thought, was the result of the greatest theological bungling imaginable; while it was to him evident that if the doctrine of Natural Depravity, or Birth Sin, were true, either God or man, or both, had made a huge mistake—God in condemning, and man in becoming instrumental in the perpetuation of the race, since untold guilt had been entailed upon thousands of millions of innocent creatures, who could not possibly have sinned in Adam, because they had no conscious existence then.

Hezekiah Goodenough’s house was not altogether unlike himself; it was rather uncouth and vacant-looking. It was three miles from

"meeting," and the same distance from market. His attendance at the latter was very regular. It mattered little what was the state of the weather, if it were hot or cold, wet or dry, if it hailed, snowed, or blew with hurricane force, to market Hezekiah wished to go, and to market he went—not that he always had business to transact which necessitated his attendance, but he liked "a crack" with his neighbours and acquaintances, and to hear the latest news. The lively curiosity experienced by Hezekiah Goodenough on market days, however, was seldom experienced on Sundays. On those days the distance between his home and "meeting," though it was adjacent to the market-place, he thought very great indeed. It seemed very much farther on Sundays than it did on week-days; there were more turns in the road, and it was rougher and more hilly. If he had looked down upon the place through the wrong end of a telescope, it could not have appeared more distant, than it did on Sundays to Hezekiah's unsympathetic imagination. Besides, he was tired after the labours and anxieties of the week, and the very thought of "meeting" was like a ghost risen from the grave—for he had a conscience. These unpleasant thoughts about his place of worship, arose from the complaint with which Mr. Goodenough was troubled. This disease was of a curious, intermittent character, and was unfortunately chronic as well as intermittent, though it manifested itself on every seventh day only. As soon as the Sunday morning breakfast was over, the symptoms of the malady regularly and punctually made their appearance, and were usually attended by sighing, yawning, and general lassitude. The disease is known in non-medical circles by the name of *Sundayishness*, and is of frequent occurrence.

It ought to be stated that besides being a bit of a theologian and controversialist, Mr. Goodenough was especially great at meditation. Becoming oblivious to his surroundings, as he went along the road he might be heard engaged in earnest conversation when there was no one present but himself; and when apprised of the habit he used to say he liked to talk to a sensible man, and to hear a sensible man talk. Even as he held the plough, it could be seen by any one with half an eye that he was looking two ways at once—inwardly as well as outwardly. On such occasions his light grey eyes wore a very dreamy appearance, and one might accost him more than once before one's presence was realised.

One Sunday morning Hezekiah awoke from slumbers that had been neither deep nor peaceful. He had been disturbed by uncomfortable dreams, while once or twice he had been startled by noises for which he could in no way account; and having been thoroughly aroused, he had not readily fallen asleep again. After he had hurried through his duties in the stable and the byre, and breakfasted, the question arose as to whether he would go to "meeting" or not. "Certainly," said Hezekiah to himself, "I ought to go to 'meeting' to-day. I was not there last Sunday, nor the Sunday previous, nor——. I'm afraid I'm getting careless, and carelessness about anything one ought to do is a miserable habit. I'll light my pipe and

just peep out of doors, and see if the weather is at all promising." (Hezekiah never went to the door to try and divine what kind of weather there was likely to be on market days). So going out, he shaded his face with his hand, and glanced carefully around, and found it rather gloomy-looking in one direction. "Let me see," said he, "what's the direction of the wind? Ah! it's from the north-west—from where the sky is cloudy. The west is a rainy quarter—no—not the west—the south-west—but, since the wind is from the north-west now—and looking gloomy in that direction—a little change might bring it into the rainy quarter—and—I should probably get wet—either in going or returning from 'meeting.'"

Going into the room again Hezekiah continued:—"I ought to go; I know I ought. There's the minister—he'll be there; an' he's been studying over some useful subject to bring under the attention of the congregation. He's reasoned it out until it's got into the shape of a discourse, an' it's the duty of the members of the congregation to go and hear what he has to say. I ought to remember, when we gave him a call, we didn't give him a call to preach to empty seats. And then it's not only doing one's duty by the minister to go to 'meeting'; it's doing one's duty to oneself, for it ought to do one good to go. I should hear the Scriptures read, and some useful thoughts put before me, and perhaps feel inspired to do my duty to both God and man better than I have done. And it might help me to bear the crosses better, for I've a good many of 'em, and to walk straighter, and be better prepared for death when it comes this road, for I'm getting up in years now; my face is wrinkled, and my hair's white, and the time'll soon be here, and I should like to be as ready as I can. Besides, if strangers were to attend, it would be unpleasant for them to know that old Hezzy Goodenough belonged to that house, but wasn't there. And then I know that ours is not a very popular sort of belief. Folk love to speak ill of it, and if I don't go and show which side I'm on, it'll look as if I wasn't caring about the truth very much, when I think I do; for isn't it all as plain as the nose on one's face? Isn't it there in the Book in black and white? Dr. Cooke was a clever man, but he wasn't clever enough to prove that one was three, and three one. What could be reasonabler and plainer than what good Dr. Montgomery said about God being One and not Three, and how that was the doctrine o' Scripture from Genesis to Revelation—and I believe him. But I'm sure if I was the minister I shouldn't like for folk who ought and could be there, to be away. I should feel very much of the spirit taken out of me, and I should get down-hearted-like, and perhaps careless, and wish I was where the people would attend their 'meeting' better.

"But I'm old, and cannot travel as I could at one time; and my boots are not of the best, and when the weather isn't good, it isn't fit for old folk to be out of doors. But the young folk should all go;" and putting his head out of the parlour door he shouted to his wife, "Lizzie, Lizzie! Have Jack, and Jim, and Lucy, gone to 'meeting' yet?" and then continued soliloquising. "When I was a young man

I used to go regularly. I'm not like my neighbour Wesdron, who has'n't been to 'meeting' these forty years, and says he's a hearer still. I do go sometimes, though not as often as I ought ; still I wish the old house prosperity, and hope folks 'll do their duty by it, and 'll uphold the Unitarian flag as their fathers did. I wish I was strong; but now I soon get tired, and walking doesn't always suit my corns, and changing my clothes is dangerous. No ; it's the young folk who should go to 'meeting,' and learn how they should walk and talk, and such like. But—dear me—how tired I feel. If I don't go to 'meeting,' thank God I can read my Bible at home, and I do read it, and I'll get it—yes I will—and read a chapter now."

Hezekiah took down the Bible and turned over the pages, when his eyes fell upon the account of the opening of the Temple. It was in the sixth chapter of the Second Book of Chronicles. He read how David had conceived the idea of building a great house for the name of the Lord of Israel, but that the work was left for Solomon, David's son, to perform. He read the grand dedication prayer which Solomon offered as he was up above the people there on a great platform, in which he prayed that God would dwell with men on the earth, that His eyes might be upon that place day and night, that He would hear the supplications of His people, even from heaven, and when He heard, forgive ; and that He would bless the stranger that went into that house, that all people might know the name of the Lord. Then he read further about fire coming down from heaven, and consuming the offerings and sacrifices consisting of thousands of sheep and oxen ; that joy and thanksgiving were general, and how the ceremonial, which was accompanied by the blowing of trumpets, was great indeed. Then he read about the seven days' feast—and Hezekiah unconsciously yawned—then about the people being dispersed to their tents—and Hezekiah rubbed his eyes—then how Solomon finished the House of the Lord—and Hezekiah became very drowsy—then about the Lord appearing to Solomon by night, and what he said to him about God's people humbling themselves, and seeking his face, and turning from their wicked ways, when it would be well with them—and Hezekiah rubbed his eyes again, and for a moment wondered whether those words would apply to him.

He read on, and on, his eyes closing and opening again. Then his head nodded ; then it fell on to the Bible, and Hezekiah was in a deep sleep. For a time it was peaceful, for the poor man was tired. At length, however, his frame became agitated, when he raised his right arm and brought it down heavily upon the table, and uttered a few incoherent expressions. Something in his dreams violently startled him, and he shouted—"Th—un—der ! Fi—re ! The sheep and cows are away !" and starting up, clasped the Bible, and looked wildly about him, only however to behold his wife at his side, who had come to tell him that John, and James, and Lucy had returned from "meeting," and that dinner was ready.

Notes of Sunday School Lessons.

XXXVIII.—(*October 2nd.*)

MOSES STARTS ON HIS MISSION.

Read Exodus iv. 18-23.

THE representation of Jehovah in communion with Moses is very different from our conceptions of God, and we cannot accept it as literally exact. The word (*Jhvh*) would rather mean "He makes to be" (The Creator), than "He who is." In the *character* ascribed to Jehovah we find imperfections. Though he is a powerful God, who maketh man dumb or deaf, seeing or blind, who wields the powers of nature, and can free His people from Pharaoh; yet He is to be met only in a sacred place, in Horeb, "the mountain of God;" He reveals Himself as fire in a burning bush; He converses with Moses like a man; and Moses veils his face that he may not see God.

The long conversation between Jehovah and Moses was not actual, but it may well represent the conflict in a man between the suggestions of his higher and his lower nature, between duty, conscience, God, and low selfish inclination.

It is shocking to us to read representations of Jehovah as countenancing deception and cunning and fraud, as in chap. iii. 21, 22. In God there can be no imperfection. He does not fall short of, but surpasses, our highest conceptions of moral and spiritual excellence.

Moses' objections had been overcome. He had determined to attempt the great work. But now as he turns his face homewards he encounters the first practical difficulty. What will his friends think of his aims and plans? Can they appreciate his hopes? They might imagine that much meditation had affected his mind, as was afterwards said of Paul and other enthusiastic leaders and discoverers. If his friends knew, they would oppose and make his hard task yet more difficult. He resolves on two cowardly courses: first, he will conceal his real designs; secondly, he will invent a false pretext. And so not even to his father-in-law did Moses reveal what was in his mind, but pretended that the desire to see his relatives in Egypt actuated him. His conduct resembles that of Jacob, and is what we might expect from one with such low notions of God. Men grow in moral character like the Being they worship. We may infer that the Israelites and the writer of this account had no high notions of truth, honour, or honesty.

Moses goes. But men entering upon some arduous and difficult work long for sympathy of others to support them. Moses meets his brother Aaron, and to him he can open out his heart, and in him finds a worthy helper.

Lessons:

- (1). To deceive is cowardly and wicked.
- (2). We should do our duty though others ridicule or oppose.
- (3). God is better than our highest thought of him.

XXXIX.—(*October 9th.*)

THE FIRST RESULT.

Read Exodus ii. 23-25 ; and v.

We cannot clearly tell how long Moses sojourned in Midian. "Forty" is often used as an indefinite number, and the "forty years" of Acts vii. 30, may be understood as "many years." A new king occupied the throne of Egypt. Rameses II. died 1328 B.C., and was succeeded by Menephthah, who reigned from 1328 to 1309 B.C. It was in this period that the events we now speak of, and the Exodus took place.

The new king did not alter the policy of his predecessor. The Israelites were treated with even greater rigour. But God was not unmindful of their groans. While they were suffering, a deliverer was being prepared in the Arabian desert.

Moses explained his plans to Aaron. Together they determined on a course of action. They met the "elders of Israel," *i.e.*, the headmen, or the leading men, of each tribe. Moses spoke of Jehovah as the God of their forefathers, and they were willing to worship the God who would deliver them.

The "elders" of Israel, preserving their old religious traditions, would despise the Egyptians as animal-worshippers. To political hatred was added religious hatred. Hence their willingness to "bow their heads" and worship Jehovah.

Next Moses and Aaron appear before Pharaoh and ask permission for the Israelites to go into the desert to hold a feast to Jehovah. The excited people had probably accompanied their leaders, thus leaving their labours. Pharaoh rebukes Moses and Aaron, and in his anger increases the tasks of the Hebrews.

The "taskmasters" were probably Egyptians, who superintended the work of the Israelites. The "officers" were Hebrews responsible to the taskmasters for the exacted labour of their countrymen. The "bricks" were much larger than ours, were made of clay mixed with chopped straw to make them cohere, and were dried in the sun, not baked in kilns. Pictures of slaves engaged in making bricks, with men urging them by whips and rods, are preserved.

When straw was denied, no wonder that the people complained, for they could not complete their tasks, and were punished. But they could get no redress from Pharaoh, who sought to break their spirit. Then the wretched people turn upon Moses. His interference has increased instead of diminishing their sufferings. Men should be forbearing towards those who are seeking to benefit them. In this emergency Moses turns to God.

Lessons :

- (1). Moses begins the religious reform first.
- (2). Men are often made angry when others remonstrate with them on their evil deeds. This is very wrong.
- (3). In difficulty we should turn to God.

XL.—(October 16th).

THE PLAGUES.

Read Exodus vii-x.

Moses is represented as bringing plagues upon Egypt, to induce the king to let the Israelites depart. The story is perplexing as it stands. But people are often disposed to see divine judgments and punishments in the accidents of life, and in the phenomena of nature. Most of the "plagues" are natural to Egypt.

"Water turned to blood." When the Nile begins to rise the waters are green, as they bring down vegetable matter from the upper lakes and pools—the growth of the stagnant period. The water is then unwholesome. After a few days the colour changes from green to red. This is owing to the soil brought down by the fresh waters. The change is the sign that the water is again fit to drink.

Frogs were at times troublesome in Egypt from their numbers. It was the task of the goddess *Heki* to drive them away.

At times Egypt teems with insect life. "Lice" is an incorrect translation. The Hebrew word means "gnats," or "mosquito gnats." Gnats were sometimes a great scourge. Herodotus tells us of the contrivances of the Egyptians to protect themselves; some sleep on high towers; others throw a net round the bed in which they sleep. Modern travellers tell how the gnats pursue the men, prevent them from eating, disturb their sleep, and cause painful swellings.

Cattle diseases are not infrequent, especially during the season of inundation, when the pastures are covered.

The plague of *locusts* is very terrible, because of the vast numbers. The locust is of the same family as the cricket and grasshopper, but larger. Swarms are hours in passing, and darken the sky. Their voracity is fearful, all vegetation is destroyed. "The land is the garden of Eden before them, and behind them a desolate wilderness" (Joel ii). They are sometimes used as food. They perish in vast numbers, their dead bodies taint the air, multitudes are driven into the sea.

Darkness. At times in Egypt a hot wind called the Chamsin blows, which is accompanied by dense clouds of sand, by which the light is obscured. Plants droop, and all living nature languishes.

In respect to these things we may say that the laws of nature are fixed by God, and are unalterable. The time is past when men saw the judgment of God in the phenomena of nature. We may gather the truth that the Egyptians only let the Israelites go through fear. The thought of God hardening Pharaoh's heart is a sign of the age of the writer. God makes no man wicked. His influence is to lead man to righteousness.

XLI.—(*October 23rd.*)

THE PASSOVER.

Read Exodus xii. 1-30.

Amongst the Jews there was and is a great festival called the *Passover*. It was held yearly, beginning at sunset of 14th *Nisan* or *Abib* (about March or April). After the evening sacrifice which took place half-an-hour after noon, the Jews repaired to the inner court of the Temple at Jerusalem, and slew the chosen lamb. The priests stood in rows; one row holding golden, the other silver basins, in which the blood was caught and passed to the altar.

The lamb was to be roasted whole, to be eaten in haste, and no fragments to be left unconsumed. All leavened bread was to be banished from every house, and only unleavened bread used for a week. The lamb, bitter herbs, and unleavened bread were prepared for the Passover supper. "The lamb was explained to be in commemoration of the death of the first-born of the Egyptians, and of the escape of the first-born of Israel; the bitter herbs were in memory of the Egyptian bondage; the unleavened bread in memory of the hasty flight."

Sometimes the origin of customs is lost in antiquity, and when men try to account for them, they are not always right. In Deut. xvi. 3, the writer calls the unleavened bread, "bread of affliction," as if it were symbolical of other things than haste. From 2 Kings xxiii. 21-23, we might infer that Passover observance began in Josiah's reign.

An ancient Jewish book distinguishes the slaying and eating of the lamb from the Feast of Unleavened Bread. Perhaps two festivals were combined.

Leaven (yeast) causes fermentation and decomposition. This was regarded as "unclean." Unleavened bread, in which this process had not taken place, was considered holy. The season of the year suggests that it was connected with the first-fruits of the harvest. According to Lev. ii. 11, meat offerings to Jehovah must be unleavened; and the use of this food by the people would symbolize their dedication to Jehovah.

Two conjectures as to the origin of the Passover: (1) That it was an old Israelitish New Year's Feast, and that the name *Pesach* (*Pascha*, translated "Passover") means "transition." It differs in character from the other rites of Judaism, and may be a survival from a more ancient religion. (2) That *Pesach* = "passing over," "sparing," and that it refers to the sparing of the first-born son, to whom Jehovah was considered to lay claim. Human sacrifices were not unknown, as we saw in the account of Isaac.

After the *Chamsin* pestilence often followed, and this may have given rise to the story of the slaying of the first-born throughout Egypt.

It is certain that the Passover was regarded by the Jews as a joyful commemoration of their delivery from Egypt. It was the birth-day festival of the Jewish nation.

A Prayer.

FORGIVE me, Father ! if, too oft, in prayer,
 The name of some belovéd human friend
 Press first for utterance ; and if it blend
 Too dearly with my thoughts of Thee, and bear
 Me with it upward in strong pleading, where
 Thy saints are ne'er denied, and seraphs bend
 In reverential awe, " world without end."
 Yet less than seraph's hymn finds entrance there ;
 And so, because I love, I boldly come,
 Seeking the purity and grace of heaven,
 To cleanse this love of mine from earthly leaven,
 Till in thy mighty peace sinks passion dumb ;
 Knowing Thou lovest them for whom I plead :
 Such knowledge, Lord ! is blessedness indeed.

I. A. C.

Ecclesiastical Summary.

ITALY rings with the startling defection of Monsignor Enrico di Campello from the Roman Church. He was one of the thirty Canons of St. Peter's at Rome, and had even acted as secretary to the Pope ; and he has joined himself to a church in Rome belonging to the Methodist Episcopal communion of America. This is not a case of evangelical conversion, pure and simple ; yet for this very reason it is deserving of all the attention which it continues to attract. Campello's defection is political and patriotic in its motives, far more than theological ; he views with a mixture of aversion and despair the persistent attitude of the church toward the civil government, as exhibited anew in the condemnation of Father Curci. Hence his exodus from the Papal communion, an event precipitated by the discovery of his relations with the ex-priest Lanna, who now exercises the functions of the pastorate in the Methodist Episcopal Church. The clerical organs seek to discredit Campello by vilifying his private morals. It is only too probable that his celibate life, like that of his detractors, may not bear the closest inspection ; but any charge of this sort recoils with terrible effect against the vicious system in which he, till lately, bore an honoured part. The moral condition of the Italian clergy (with some noble exceptions) forms one of the saddest features of the existing state of

the Roman Church.—As an offset to the loss of the Roman dignity, the Catholic papers announce, but with some reserve, that the King of Würtemberg, Charles I., secretly embraced Catholicism during his stay at Nice this summer.—Something is said also of the progress of Catholicism in Sweden ; a fourth Roman Catholic Church has recently been opened in that ultra-Protestant region.—Aix-la-Chapelle has proved a great resort for pilgrims this year, the relics exhibited once only in ten years being the attraction. The inventory of these curiosities comprises a garment of the Virgin, swaddling clothes of the child Jesus, a cloth in which rested the head of John the Baptist, a blood-stained scarf worn by Jesus at the crucifixion.—Father Bekx, the General of the Order of Jesuits, who is eightyseven years of age, is dangerously ill at Rome, and his death is expected. The Pope paid him a visit, secretly leaving the Vatican by night, and His Holiness, we are told, slipped and fell in the street, while on this pious errand.

Dean Stanley's will leaves £3,000 for the purpose of abolishing vergers' fees at Westminster Abbey, so long only as the Abbey belongs to "the National Church as now by law established." To certain legacies, in favour of unmarried ladies, he attaches the condition that they shall not have "entered or become members of any religious order, house, or other establishment, Protestant

or Roman Catholic, founded or established, or carried on for the reception of females, or others, or known or reputed as such." For the limitation of his Abbey bequest we were prepared, though we regret it; the religious test involved in the other case is inexplicable, except on the ground that the property of members of religious houses usually ceases to be private, but is employed to swell the resources of the community, and thus goes to sectarian uses.—Rev. Malcolm Maccoll is to read a paper at the Church Congress in Newcastle-on-Tyne this month, on the State Church Question, in which he will advocate a measure of disestablishment, which is sure to give rise to a lively discussion.—Much comment has naturally been excited by the preferment of Rev. Wm. John Knox-Little, a County Tyrone man, to a Manchester Canonry, while Rev. S. F. Green remains in Lancaster Gaol for employing the very same ritual which Canon Knox-Little openly continues to use. This is carrying the "beautiful variety" of the English Church rather too far.—Mr. Green's "captivity" is seriously argued by a High Church clergyman as "the cause of the present agricultural distress." It is significant, however, that all the efforts of his friends and admirers have failed to rouse any sign of public sympathy.—The Ventnor Burial Board, which rejected recently an epitaph asking prayer for the dead, has passed a rule forbidding in inscriptions "any verse of poetry, or any extract other than a complete verse of scripture." Whereupon a church paper suggests the following verses as suitable for those who desire to invite such intercessions: 1 Thes. v. 25, "Brethren, pray for us;" or 2 Thess. iii. 1, "Finally, brethren, pray for us." These are new instances of the *reductio ad absurdum* of the servile use of texts.—On Sunday, 18th September, two young persons, whose parents had been Baptists, were admitted into the Church of England, and baptised by immersion, at Gwyddelwern, near Corwen. This unusual, but perfectly canonical, ceremony took place "in a brook near the church."—Sunday afternoon recitals of sacred music, with a sermon, have been started at the Alexandra Palace. On these occasions no strong drink is allowed to be sold, but tea and coffee can be got. From the reports of the behaviour of the crowds, and the appropriateness of the

brief discourses, we infer that this is one of the most useful enterprises of the National Sunday League. The preachers have been prominent Established clergymen of London.—Dr. C. Wordsworth, who in 1852 elected himself Bishop of St. Andrews by his own casting vote, has been giving his views on the Revised Version, in a charge at Perth. The Bishop was himself a member of the Revision Committee, but a dissatisfied one. He is especially exercised about the renderings of words referring to "the orders of the Christian ministry." He admits, however, that *episcopos* never means in the New Testament what is now meant by Bishop; there were Bishops in the modern sense, in New Testament times, but they were called *apostolos* or *angelos*. Well, if the Holy Ghost knew the right name for the highest order of the hierarchy, how is it that the Episcopalians cling to the wrong one?—Among Bishops who use the crozier or pastoral staff, Dr. Knox, the excellent diocesan of Down and Connor is reported to be one; he has the only specimen of this ornament in Ireland.—From abroad the accounts of outrages perpetrated in the shape of flogging of Arabs by the Church Missionaries at Mombasa, are unhappily confirmed. The worst of it is that married females have been subjected to this cruel ignominy, as well as males. The defence is that the Arabs are thieves; but the missionaries have been removed from Mombasa.—At the Synod of the Brisbane Diocese the following motion is under discussion:—"That, in the opinion of this Synod, it is desirable that the tenure of the cures of the clergy in the diocese should be assimilated to the organisation of some of the Nonconformist Churches, in the triennial rotation to other cures in the diocese; the providing for the regular monthly payment of stipends from a central fund, the providing furnished parsonages for every minister, and the expenses incurred by the removals from one parish to another." The spirit of Wesleyanism is abroad.

In the Presbyterian Churches of Scotland, the Fast Day Question is coming up for serious consideration. The Established Kirk is the first to move in the direction of abolishing the preparatory "fast," so called, before the communion. At Burntisland, the U.P. body has followed the example of the

Kirk, the Free Kirk still retaining the old custom; in Aberdeen all three Presbyteries are conferring with a view to take joint action in reference to "the growing evils" of the existing practice.

—Pleading for the use of instrumental music in divine worship, Dr. Watt, in a letter to the *Witness*, lays his appeal "not to 'tradition,' or 'common law,' or 'local usage,' or mere 'personal preference,' but to the recognised arbitrament of the original Hebrew and Greek." This is an unassailable line of argument; but if it gain ground in the Presbyterian Church, what will become of sundry cherished doctrines of Calvinistic orthodoxy? Has tradition, etc., nothing to do with them?—The Presbytery of London presented an address to the Methodist Ecumenical Council, greeting its members as being "the historical representatives of those honoured men of God by whom it pleased Him to re-awaken evangelical fervour throughout this land of England in days when apathy and formalism had fallen upon many of our fathers, Conformist and Nonconformist alike." Thus, in these days of fading party lines, do Calvinist and Arminian clasp hands, forgetting all about the five points of the Synod of Dort.—The Synod of the Waldensian Church, held at Torre Pellice, was occupied with the revision of its Liturgy. Few seem to recollect that nearly all the Presbyterian Churches of the Continent use Liturgical forms in public worship.

The Congregationalists are dissatisfied with the statistics of their progress in London. During the last ten years they have provided 16,000 new sittings in churches connected with their body, which, considering the growth of the population, they calculate to be little more than one fourth of what should have been done.—Rev. E. Paxton Hood, of Manchester, has left for America with a purse of £200, "driven forth," so he states, by the tyranny of his deacons. He now looks upon the Church of England as "the shrine and home of spiritual and ecclesiastical freedom," and thinks that churchmen write all the best books. Mr. Hood's own books are poor enough.

Mr. Spurgeon is to be the guest of Canon Wilberforce, at the meeting of the Baptist Union in Southampton. The Canon will speak at the Baptist Temperance Meeting.—The General

Baptists (new connection) are building several new chapels, and have secured, by a piece of clever management, what was long the centre of the Old General Baptist (Unitarian) body, the chapel formerly in Worship Street, London, now being rebuilt elsewhere.

Methodism has offered to the Christian Church an impressive spectacle, in the assembling of representatives of its various divided branches, from all parts of the world, in one great friendly gathering in London. It is a lesson of conciliation and of goodwill which cannot be void of effect both within and without the remarkable series of churches which trace the impetus of their Christian zeal to the genius and fervour of John Wesley. In the spiritual progress of this and the last century, Methodism has admirably fulfilled the distinctive office of showing that evangelical religion is not only possible without any trace of Calvinism, but that in losing its iron doctrine of the decrees of God, it gains new power of winning souls to Christ. Arminianism, in its Methodist form, is freely recognised now by Calvinist Churches as preserving and spreading the essence of vital Christianity; hence, as in Ireland, its influence in the direction of softening the asperities of the creed of Geneva is a most valuable factor in the religious life of our time. It is interesting to know that the 28 different varieties of Methodists return among them an aggregate membership of little short of five millions. It would seem that by this time Methodism has somewhere about reached the extent of its success as a specific denomination; but it is showing marked signs of inward growth; and its founder was a man of so large a nature, that in yielding itself to the natural movement of such growth, it is but following the indications of the spirit which gave it rise.—The foundation of a new memorial Wesleyan Church was laid at Willesden on 10th September by the American Methodist Bishop Simpson. Three neighbouring vicars represented the Church of England at this gathering, and took part in the proceedings, a most unusual act of religious fraternity.

A memorable instance of the fraternisation of churches occurred at the Yearly Meeting of New England Friends, in Portland, Maine. The Congregationalists of Maine, who were in Annual

Conference at the same time, sent a deputation to the Friends' Meeting. Their spokesman, Rev. H. T. Harding, said in substance that, after two hundred years, they came humbly to confess that their forefathers had done a great wrong to the Society, and had thereby sinned against God in that city and at Boston. They now recognised the great work Friends had accomplished for humanity and the Church. If Friends were few, it was because their doctrine had entered the life-blood of other denominations. The body the deputation represented had come over to the views of Friends, in their advocacy of woman's right to utter the Word of God, and now gave liberty for the Gospel work to women.

A new development of Reformed Judaism in Germany is reported at Elizabethgrad. The statement of their principles is as follows: "We acknowledge only the moral obligations of the Mosaic law, and reject its customs and ceremonies. We brush aside from the Bible the thick dust of Talmudic interpretation, and make the following summary of its teachings: All men should be brothers; we should help our neighbour, and be industrious and honest. We should frequently hold conversation concerning God and his creation, both of which are best recognized through the natural sciences; it is wrong to practice usury with one's money, to deal in spirituous liquors, to lie, swear, treasure up evil against another, speak that which is base, lift one's hand against another, &c. We interpret the Bible spiritually; this compels us to believe that God is not to be worshiped with priestly vestments, or white linen stuffs about the head, but with fervent and simple prayers, honest speech, good deeds, and—what is the most important of all—by the enlightenment and ennoblement of ourselves." Forty Jewish families have joined this movement, under the name of the Spiritual Bible Fraternity.—The total number of

Jews in the world is estimated at about 6,000,000, of whom five millions live in Europe.—The Dean of the Protestant Theological Faculty in Paris, Dr. Lichtenberg, has forwarded a contribution to the fund for the relief of Russian Jews, with a letter expressing abhorrence at the measures of persecution to which they have been subjected.—In Pottsville, Penn., Rev. Dr. Smiley, a Presbyterian divine, recently preached in the Synagogue, by invitation of the Rabbi.

Two Conferences of Freethinkers have been held during the last month, one in Paris, the other in London. The French Congress has been severely criticised, on the ground of its having limited its freedom by refusing to listen to a Protestant Pastor, who was anxious to gain a hearing for his views of Christianity. But "free" is always and necessarily a relative term; it means, in the case of those who distinctively call themselves *Libre Penseurs*, that they have deliberately disengaged themselves from Christian ideas; they could not therefore be fairly expected to furnish a platform for the preaching of the very doctrines which they repudiate. The wits of Paris have made merry with the details of a ceremony of infant initiation or rather decoration, with red riband, conducted at St. Denis by Henri Rochefort, the notorious journalist. This is to be the Freethinking substitute for baptism.—In London the International Federation of Freethought was presided over by a man of European fame, Dr. Ludwig Büchner, author of the famous work on *Force and Matter*, which created a sensation some twenty years ago by its pronounced materialism. The two sections of English Secularists came together on this occasion, and formed the bulk of the Conference. The foreign societies represented were all of recent origin, some of them only dating from the present year.

DENOMINATIONAL.

AMERICA.—President Garfield, whose "virtues Will plead like angels, trumpet-tongued, against The deep damnation of his taking off," belonged to a religious body, the Christian Disciples, founded, as we have before stated, by an Irishman, adhering closely to the phraseology of the New Testament, and admitting no other creed. They ignore,

rather than explicitly reject, the doctrine of the Trinity, and practise adult baptism.

ENGLAND.—At the Jubilee meeting of the British Association for the Advancement of Science, held at York, the preacher in the Unitarian Chapel, St. Saviourgate, was Rev. Charles Voysey, M.A. In his latest volume of

discourses, this divine informs us that "the star of Jesus must set, to rise no more." We confess that we should be rather more apprehensive of the setting of the star of Unitarianism, if such teaching were an index of the spirit it is willing to substitute for the spirit of Christ.

FRANCE.—Prof. G. Bonet-Maury, of the Protestant Theological Faculty in Paris, has had to suffer somewhat for his open avowal of Unitarian views. A deputation from the consistory recently waited upon the Minister of Worship, M. Jules Ferry, demanding the removal of Bonet-Maury from his chair, on the ground of his advocating the strict Unipersonality of God. The Minister, however, decided that there was no case for interference.

HUNGARY.—The opening of the Church at Budapest is postponed till

this month. Bishop Ferencz is expected to take part in the ceremony. A permanent minister has been secured, in the person of Prof. Charles Derzsi, whose chair at Thorda will now be occupied by Prof. Denis Varga.

ITALY.—Prof. Ferdinand Bracciforti, of Milan, whose health is somewhat restored, continues to conduct public services in the Sala Unitaria, and keeps up his Sunday School.—Prof. Pietro Sbarbaro, of Parma, is bringing out a new work illustrative of the Unitarian principles which he advocates with so much vigour.

SCOTLAND.—Rev. H. Williamson proposes to hold a Special Service at Montrose on Thursday, the 13th inst., in commemoration of the Centenary of Unitarianism in Scotland. The first Unitarian preacher was William Christie of Montrose in 1781.

IRELAND.

BELFAST.—It is arranged to hold a Harvest Festival in the First Presbyterian Church on Sunday the 23rd inst., at 4 p.m., when a large gathering of Sunday Scholars is expected.

CAIRNCASTLE.—A spirited effort to wipe out the debt in the lately-erected manse has happily proved successful.

CRUMLIN.—The children, teachers, and friends of the Sunday-School of Crumlin First Presbyterian Congregation held their annual excursion and re-union on Thursday, 4th Aug. The procession, having a rich display of banners, proceeded to Langford Lodge, the residence of Rev. Arthur Packenham, the respected landlord of the estate. Arrived there, the party was escorted by Mr. Jack through the gardens and pleasure grounds. Refreshments were abundantly supplied on the lawn, and afterwards the company enjoyed various sports and games, which were kept up with much spirit till the evening. After tea, Rev. R. Cleland proposed a vote of thanks, which was seconded by three rounds of hearty cheers, to Mr. Packenham, for his kindness and liberality.

HOLYWOOD.—The Sunday-School Conference in connection with the Association of Irish Nonsubscribing Presbyterians and other Free Christians was attended by the following ministers: The President of the Association and Convener of the Sunday-School Committee, Rev. T. H. M. Scott, M.A. (Dunmurry), and Revs. J. Cooper, T.

Dunkerley, B.A. (Comber), D. Gordon (Downpatrick), John Hall (Ballyclare), J. A. Kelly (Rademon), J. Kennedy (Larne), C. J. M'Alester (*pastor loci*), R. J. Orr (Belfast), J. Pollard (Belfast), D. Thompson (Dromore), A. Webster (Glasgow), and J. J. Wright (Mountpottinger). Messrs. R. Bartram and H. Jeffrey, members of the London S.S. Assn. Committee, were present, and a goodly number of ladies and gentlemen. Mr. Bartram, by invitation, read an admirable paper on *Childhood and Religion*, which was well received; and the complimentary allusions by various speakers to Mr. Bartram's very acceptable little work, *Stories from the Book of Genesis*, showed the appreciation in which the author is held, as a very sincere friend of the Sunday-school. The Holywood friends did everything to secure the comfort and pleasure of the meeting, which was felt to be one of much interest and profit.

KILLINCHY.—The attendance at the Sunday Evening lectures has been most encouraging, and they will be continued during the winter. Rev. J. F. Kennard, of Warrenpoint, will preach on 30th inst., when a collection will be taken, to defray the expense of lighting the Meeting-house.

TEMPLEPATRICK.—The ancient meeting-house of the Old Presbyterian Church, having been rebuilt, will be opened for divine worship on Sunday the 9th inst.